

# Christian Advocate

MARCH 2, 1961

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## WHAT EVERY CLERGYMAN WANTS

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# These NEWS Times

*Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.*

Laymen are being de-personalized in the Church as well as in industry and business, according to one leading Lutheran official. Speaking to a group of United Lutheran evangelism leaders in Atlanta, the Rev. Herman C. Stuenkel urged that the Church free itself from the "organization man pattern of life" for which it frequently rebukes the culture. Far from being "just material out of which we can build bigger and stronger churches," he said that laymen should be "a militia equipped for witness and service in the world." Thus, the plea grows louder that we work with laymen as persons and not as "things." Only the strongest and severest introspection will reveal to the church leader and pastor when he is falling into this trap. . . .

No photographs will be permitted of President John F. Kennedy attending church, according to his press secretary. This continues a ban enforced by the Secret Service during the Eisenhower administration. A new policy that the administration has added is the elimination of pictures posed at the door of the church with the officiating clergyman. The president wants a minimum of publicity on his church going. This should not be construed as placating Protestant voters, for undoubtedly the president's picture in front of his church would attract Catholic votes in the same way pictures of Eisenhower in front of churches enhanced him in the eyes of Protestant voters—though not intentionally so. Presidents should be allowed to worship in private and establish their "religious image" through secular actions. . . .

That there will continue to be a shortage of ministers for some time to come is indicated by a recent announcement of the American Association of Theological Schools that some 1,000 fewer persons are preparing for the ministry this year than last. Appeal of scientific careers, weak recruitment programs, increased seminary training costs, end of GI Bill for students are among explaining factors, according to the Association. Methodism's current emphasis on Chris-

tian vocations is this denomination's effort to preserve its supply of ministers for Methodism's pulpits. . . .

Important changes may be forthcoming in the Roman Catholic position on use of contraceptives in birth control if the views of an important group of Catholic laymen are any indication. The Planned Parenthood Federation of America reports results of a recent poll which reveals that three out of four of those interviewed were opposed to anti-birth control laws and 60 per cent agreed that "non-catholic doctors and laymen should have equal freedom of conscience and action concerning birth control." Connecticut and Massachusetts now have legislation banning use of contraceptives as birth control measures. Polled were prominent Catholic educators, writers, lawyers, doctors, editors, and public officials. Mrs. Clare Boothe Luce, former Ambassador to Italy, stated "the private practice of birth control is, of course, a matter of individual conscience."

Decisions continue to be recorded on religion in public schools, indicating that during these times there are still some unresolved issues in church-state relations. Gideon Bible distribution has been banned in public schools in Orange County, Fla. So decided the State District Court of Appeals in Lakeland, Fla. Presumably, this decision would hold true for any school in every political division in the nation. The court ruled that such distribution violates church-state separation provisions of the U.S. and Florida constitutions. If this ruling holds, the Gideon International distribution program would be affected in many states where distribution programs in public schools have been developed. . . .

Protestant Episcopal Bishop James A. Pike received an unanimous vote of confidence from 137 ministers of his California diocese following charges of heresy made by a group of Episcopal clergymen in Georgia. The charges were based on an article Bishop Pike wrote in the *Christian Century*. The Georgia clergymen accused him of, among other things, "disbelief in the Virgin Birth." The bishop said that if charges were brought before the House of Bishops, he might counter with charge of segregation in Georgia Episcopal churches. . . .

## the cover

J. Robert Nelson is pictured here in front of Speer Library, Princeton Theological Seminary. The symbol of the Church as a ship at the bottom of the left column behind him is the symbol of the World Council of Churches, for which Dr. Nelson worked as secretary of the Commission on Faith and Order from 1953 to 1957. He writes about the one church on page 7.

# COMMENT

## Popular Symbols

JUDGING FROM campus comments and remarks made in ministerial meetings, the present seminary student generation is in sharp disagreement with its elders. It has been suggested that each ministerial generation passes through its adolescence when it must rebel against its conference father figures, but the present rebellion appears to be more than adolescent petulance.

Oversimplified, the present conflict appears to be a concern for a theological basis for every activity of the church versus a continued concern for this activity with relatively little interest in the theological "why" behind the action. The student generation seems to be saying that The Methodist Church is preserving a "salvation by works" motif with its emphasis on goals, programs, and activities. Church leaders insist this kind of talk undermines the total program of the church.

Like the conflicts of the past ("revivals are outdated"; John Dewey versus Bible verses) the present tension should ultimately produce positive results. But if any good is to come from the conflict we will have to listen to what the student generation is telling us.

Some observers feel they are really saying precisely what Paul tried to tell the churches in Galatia after he had come under bitter attack from conservative leaders who felt he was preaching a defective Gospel because he minimized legal obedience. They hinted that he veered dangerously close to antinomianism—a total abandonment of righteous behavior. This of course was not true, and it is not true that the present student generation favors "sitting on their hands" when it comes to programs in the church.

Albert Barnett in *The New Testament: Its Making and Meaning* (Abingdon, \$3) tells us that certain legalistic practices in Galatia had become "popular symbols" of salvation by works. While Paul had no objection to these practices as such, he opposed them as symbols of something that had failed him.

Perhaps our student generation is trying to tell us that church attendance programs, budgets, building campaigns, abstinence, tithing and moral achievements have tended to become popular symbols of salvation by works.

If this is true, then we have a difficult task before us. We must strip the works righteousness image from our activities without destroying the activities themselves. There is no better place to start than with an extremely active missionary named Paul who insisted that "if justification were through the law, then Christ died to no purpose" (Gal. 2:21).

## A False Identification

WE HAVE BEEN disturbed by repeated references to the threat of communism in connection with promotion of church program. The implications are that the Church is the main bulwark against communistic expansion, and that if the Church is strengthened, the spread of communism will be thwarted. This represents a perversion of the Church's mission, ill-based motivation, and can only result

in a false notion of what one is accomplishing through commitment to the Church.

We take second place to no one in opposition to communism. At many points its doctrine is absolutely opposite to values held sacred by the Christian faith. The position of Methodism is unmistakable (P. 2024, 1960 *Discipline*). We suggest, however, that to wave the "stop communism" flag in connection with the church program is to miss the mark of the high calling of Christians.

We are convinced that history's lesson proves that if communism were no more, something else akin to it would have to be reckoned with. Facism gave way to Nazism, and some day communism will give way to another materialistic interpretation of life. Christianity stands unalterably opposed to any form of materialistic ideology, but this doesn't mean that Christianity's continuation in man's experience is dependent on its exploitation of that opposition.

One of the gravest problems missionary leaders have to face is the identification of organized Christianity with a particular political system. Thus Christianity becomes synonymous at times in some minds with colonialism, capitalism, exploitation, Western civilization, or even democracy. Confusion is added by some religious groups who precede their blasts at other religious denominations with a souped-up mixture of flag-waving, pledge of allegiance to the country, prayer, and hymn singing. No wonder patriotism and religious commitment become one in some minds. Christianity and democracy have some common elements.

Here is the root, we believe, of some of the difficulty Methodism has experienced in recent years in loyalty questioning. Almost always, there has been an attempt at identification of the democratic way of life with Christianity.

We give to great causes of the Church, not to stop political communism, but to help people who are in need. Christianity's concern is people, potential sons of God who stand in need of God's grace and in desperate need of love, compassion, understanding, and help. If communism is thwarted by the help of Christians to people in need, well and good. If communism is not stopped, the Christian's responsibility to share to meet needs of others is lessened not in the least.

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# OPEN Forum

## LETTERS TO THE EDITORS

### Whose Church

EDITORS: Let me express appreciation for the January 5 issue of the *CHRISTIAN ADVOCATE*.

There is, however, a matter that continues to distress me. In reporting the news of a local parish church there is the tendency to refer to the church as the church of the pastor, as was done in the story about the Rev. Lloyd A. Foreman (page 24). Is it not better to refer to the church, as did Bishop Aubrey Walton, as Christ's Church?

KENNETH W. PAUL

*The University Methodist Church  
Lake Charles, La.*

### Confront or Wallow?

EDITORS: Such articles as *Tennessee Williams Presents His POV* [Dec. 22, p. 10] greatly weaken your publication and harm the message of the church. . . .

The much esteemed Mr. Williams seems to assume that only he and "the creative artists" are willing to confront the sinful nature of man. While there are pseudo-Christians whose cry is, "Let's have plays affirming the essential dignity of mankind," the genuine believer has been "cut to the heart" in realizing the extent of inward and outward sin within his own and other lives. Every minister who visits the people knows a thousand things of the type about which some are so prone to write. . . .

Regardless of what Mr. Williams is, or is not, as a dramatist, we, as Methodists and as Christians, cannot accept his basic message about life, which is, "I understand you. You and I are brothers, the deal is rugged, but let's face and fight it together."

Of course we are brothers, but our Christian faith prohibits us from believing "the deal is rugged." This belief is the very fountain of all sin. Nor can we as Christians believe that the solution to man's problems lies in "togetherness." We believe, instead, that "the deal" is good because the solution of all problems which beset man is in Christ. . . .

Mr. Williams seems to imply that the troubles many artists, including writers, have with alcohol, narcotics, and other evils, are the result of the age about which they write. The more profound truth, however, is that when any person, artist or otherwise, fills his heart and

mind chiefly with the sordid in life, he is left without hope. One much wiser, and more realistic than the commercial realists, the Apostle Paul, wrote, *Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious . . . if there is anything worthy of praise, think about these things* (Phil. 4:8).

It is tragic that what all the persecution of imperial Rome was unable to do to the Christian faith, the church itself is doing by default to secular philosophies. Why don't you let Tennessee Williams keep his POV? It clearly is not the Christian POV.

GEORGE W. WANNAMAKER, JR.

*Clarkdale Methodist Church  
Clarkdale, Ga.*

EDITORS: Mr. Tennessee Williams is a typical illustration of those who hold to his POV [Dec. 22, p. 10]. Unfortunately, they believe they know about life. I'm no pious pickle. Three and a half years in military service plus the call to help unravel more than a fair share of sordid sorties have removed any tendency to feel embarrassed or to blush when life as he describes it comes along.

However, these persons are such a small segment of society that the picture he paints is wholly distorted. A few plays, a few musicals, a few novels are necessary to keep the masses alert to the needs of this segment of our society. But the constant flow of such literary tripe is all out of proportion to the need for its influence in our society.

It is typical of this POV and any other POV, to think that they are the center of society.

VERN D. LIVENGOOD

*First Methodist Church  
Wellington, Kan.*

### Too Cynical

EDITORS: I was disappointed in Prof. Edward C. Hobbs' review of Carl Henry's *The Biblical Expositor: Volume III* [Books of Interest to Pastors, Jan. 5, p. 15]. Professor Hobbs was far too cynical in his comments and guilty of destructive criticism. My reasoning is based upon his usage of such words as "fantasy," "nonsense," and "ridiculous"; also his question, "Will we speak falsely—even for God?" This attitude is again

seen in the statement, "a decade ago conclusively exploded this invention (invented by the author of this chapter in the book)." I doubt very much if the results of critical investigation into this "invention" are as "conclusive" as Prof. Hobbs declares. It may be so, but this does not give the reviewer a right to exhibit the type of attitude he is indicating throughout the review.

Professor Hobbs needs to study up a bit on his "labels"—evangelical does not mean "fundamentalist"; there is a great deal of difference between a "conservative" and a "fundamentalist," although both may be in the evangelical group. There are other labeled groups which may be also considered "evangelicals." In any case, we are attempting in our age to rid ourselves of some of these damaging labels which have led to much ill-will and hard feelings, especially in view of the ecumenical movement. Does the Professor think he is encouraging not only the "movement," but also sound Christian fellowship among the many theological minds (including diverse Methodist opinions)?

JOSEPH A. BROWDE

*First Methodist Church  
Port Byron, N.Y.*

### Serious or Satire?

EDITORS: After reading *Fourth Quarterly Conference*, by William H. Likins [Jan. 5, p. 9], I am not certain whether he is serious or writing a satire.

The Methodist Church would be better off to abolish the Quarterly Conference entirely. It is a hangover of past days when they did serve a useful purpose. Today, the business of the Quarterly Conference is taken care of by the Official Board. Reports ought to be made every month to the Official Board, though an annual church meeting could be helpful in keeping the membership informed of the work of the church. Election of church officers should and could be handled more efficiently by the Official Board. Other regular business of the Quarterly Conference is, or should be, already agreed upon in the Official Board.

Also, the office of district superintendent should be abolished, or his function as a "pastor of pastors" should be restored. He is little more than an errand boy for the various boards, commissions, and agencies of the church to promote its various programs. His time is so occupied with this and attending conferences and meetings all over the country that he has little time for anything else.

JOE SCOTT

*Flatonia Methodist Church  
Flatonia, Tex.*

*Thank you for the suggestions, but we hasten to assure you that Brother Likins is quite serious about the Fourth Quarterly Conference. Eds.*

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# Seven SIGNS of the One Church..

By J. ROBERT NELSON

- Every place
- One Baptism
- One apostolic Gospel
- One Holy Communion
- Corporate life of witness and service
- Universality of membership and ministry
- Common voice and action.

TIME AND AGAIN the various churches of the world, including the Methodists, have formally declared their desire for church unity. Since the New Testament plainly teaches that the Church of Jesus Christ is one, not only in the sense of being unique, but also one in its communal life, unity is virtually an article of faith.

Resolutions favoring unity are easy to agree on, so long as the term "unity" is left undefined. The more precise the definition, the more difficult the agreement. Yet it is amazing to see how swiftly the long-separated churches are moving in the direction of such agreement. The time is coming, and now is, when the recognized fishers of men must decide to fish or cut bait on this issue.

The Third Assembly of the World Council of Churches will probably mark an important stage in this movement. Meeting in New Delhi, India (Nov. 18-Dec. 5) the 625 delegates from 178 member churches will give much attention to unity. As the focal point of interest they will have a new statement on the essentials of church unity.

This brief statement already is seen to constitute a real break-through in the church unity movement since its formulation last August in St. Andrews, Scotland. There the Commission on Faith and Order of the World Council of Churches hammered out a definition which, in the judgment of seasoned leaders of the ecumenical movement, has broken the alleged stalemate of the churches on the meaning of unity.

Recently it has been fashionable in some circles to disparage the ecumenical movement as being moribund. Many say, "The ecumaniacs have had their day."

*J. Robert Nelson is visiting professor of ecumenics, Princeton Theological Seminary. A Methodist minister, he is the former dean of Vanderbilt University's School of Theology. He is also one of the Methodist representatives on the Commission on Faith and Order of the World Council of Churches.*

Certainly the novelty has worn off; the spontaneity has subsided. The work of the World Council and related bodies, even though going from strength to strength, does not seem so exciting anymore. After the period of formative years, the movement is passing into a time of settling down to steady tasks.

This is hardly astonishing. Revolutions lead quickly to constitutional conventions. The Reformation of the 16th century was followed by the rigorous Protestant orthodoxy of the 17th. Even Billy Graham has become a kind of legal corporation. And some would hold that the new Inter-church Center at 475 Riverside Drive is a veritable living laboratory for the famous Professor C. N. Parkinson with his laws of bureaucracy.

Whether these trends within the ecumenical movement are good or bad may be debated. Clearly the denominational structures are evidence that the churches have passed beyond the stage of spontaneity. And the councils of churches are not immune from such development.

More important is the question of whether the 20th-century vision of church unity is being brought nearer to realization by the ecumenical organizations. And supporting an affirmative reply to this query are various factors which, as the British might say, are "not entirely unpromising."

Consider these items:

- The imminent merger of seven Lutheran churches in USA to form two united bodies.
- The pooling of resources of eight denominations, including our own, in a new Missionary Orientation Program, meaning that future missionaries will be trained together.
- The recent consolidation of the churches of several Asiatic countries in the East Asian Christian Conference.
- The impending merger of the World Council of Churches and the International Missionary Council in November at New Delhi, India.
- The fact that 112 autonomous churches of the world are now officially

engaged in negotiations leading to closer unity with other churches (Methodists in America talking with the Evangelical United Brethren as well as the Protestant Episcopal Church).

● The astonishing groundswell of popular interest in church union which has been provoked by Dr. E. C. Blake's sermon in San Francisco last December (see *Comment*, Feb. 2, p. 3).

All these events and movements are impressive. But what have they to do with the unity of Christian people in Sandusky or Atlanta or any one of the Springfields in America? It is to the question of local unity that the Commission on Faith and Order spoke last summer. And the word it said was still of revolutionary effect.

A word of explanation concerning the history of the Faith and Order movement is needed here. Fifty years ago—October 1910—Bishop Charles H. Brent took the initiative which began the movement for world-wide conferences and study on questions of church division and unity. In 1948 this Faith and Order movement became a major part of the new World Council of Churches. In all these years, a policy of strict neutrality has been maintained with regard to the definition and form of unity. It was the purpose of Faith and Order, and later of the World Council of Churches, merely to draw divided churches into study and discussion of unity. But the organizations themselves had to stay neutral. This seemed both right and inevitable until about 1955.

Then it became clear that the churches were moving so rapidly in the direction of visible unity that the Faith and Order Commission would be left in the dust. Instead of holding forth a vision of real unity before the churches, Faith and Order was in danger of being a straggler on the way. And this involved the danger of impeding the ecumenical movement by avowed neutrality.

The theologians and church leaders went to work. By summer 1960 they had fashioned, tested, and approved a state-



ment specifying the broad lineaments of church unity they would work and pray for. Here is the text:

"The Commission on Faith and Order understands that the unity which is both God's will and His gift to His Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one Baptism into Him, holding the one apostolic faith, preaching the one Gospel, and breaking the one bread, and having a corporate life reaching out in witness and service to all, and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church."

We who drafted this statement did not think that we had found some new insight nor been granted a spectacular revelation. Most of these points had been discussed many times before. But they had never before been put to a vote. The significant fact is that such a representative body of 90 Christians as the Commission, including leaders of nearly every denominational family, could vote unanimously on this concept of church unity. Moreover, the Central Committee of the World Council of Churches received this report with much cordiality and commended it to the 178 member churches for serious study and consideration. It is hoped that the delegates who attend the Third Assembly in New Delhi this fall will be prepared to express opinion on this statement and its implications for the present divisions of the churches.

**W**ILL THE member churches, such as The Methodist Church, really perceive all that is implied here? Will they agree with the further sentence in the report that "the achievement of unity will involve a death and rebirth of many forms of church life as we have known them"?

What are these implications for denominations and for local congregations? Only the briefest comment can be made here, but more extensive study is needed wherever church groups can undertake it.

There are seven essential signs of the one Church in this statement:

1. Church unity is to be known in each place. If unity in Christ is not local, it is only partial. Christians live in civic communities, in neighborhoods. God gathers his people here and bids them live together as brothers. Clearly the New Testament is concerned with the church which is at such-and-such a place. So unity is not primarily a matter of denominational merger on national

lines, though this may be required. It is first of all the common life if the one Body of Christ is the place where Christians live together. Such an emphasis is at variance with the notion that unity may be expressed by the solidifying of denominational families into a number of world-wide but separate churches.

2. All members are united to Christ through one Baptism. One is not baptized as a Methodist or Lutheran or even a Baptist—but as a Christian. Despite such strong cleavages as those between the Congregational and the Anglican churches, there is recognition of the one Baptism. Only the churches which insist upon believer's Baptism (and for some, immersion) to the exclusion of infant Baptism are adamant in rejecting this basis of common unity. And even some Baptist churches, as in North India today, are finding it possible to justify uniting with paedobaptist churches.

3. United Christians hold the one apostolic faith and preach the one Gospel. This does not mean uniformity of theology, nor even of every point of doctrine. Much less does it imply a dilution of faith to some lowest common denominator (which would in effect make the lowest common denomination). The faith of the apostles, the whole Gospel to be believed and preached, is more likely to be found in a church which enjoys the fullness of unity. History shows that denominations are more disposed to hold and teach a truncated Christian faith than a whole, apostolic one.

4. Breaking the one bread is, of course, a brief way of saying that no barriers to the Lord's Table shall prevent any faithful Christian from finding Communion there. It may further mean that no ordained minister be inherently barred from administering the bread and wine in any local church. Fortunately Methodists do not make it a practice to exclude other Christians. Among World Council member churches it is the Orthodox, Anglicans, Lutherans, and some Baptists which, for differing reasons, are exclusive. Yet all but the Orthodox churches are now engaged in negotiations which would modify their practice. For the unity of the Church cannot tolerate division in the Lord's Supper.

5. Churches united in the same locality would have a corporate life reaching out in witness and service to all. The life of community in love is indispensable to any church. But it is dangerous to allow this corporate love to be distorted in either of two ways: as a form of congregational introversion—the cozy togetherness of the in-group which really does not care about neighboring Christians at all, or as a form of strong, living community which is nevertheless detached from the local needs for witness and service. But the church exists largely for the sake of those who are not yet its members. And the com-

mon life of Christians in every place should be instrumental to the task of serving and witnessing to all persons.

6. The local church is united to the Church in all places and in all ages in such wise that ministry and members are acknowledged by all. Christian unity has a temporal dimension as well as a spatial one. No church can exist apart from the history of the Church. A present unity without historic continuity is still defective. But there is, of course, strong disagreement on the locus of continuity. Some find it in the perennial faith handed down by Christians of one generation to another. Some see it also in the succession of presbyteral ordination, others in episcopal succession. The problem of divergent convictions about the ministry still is a major obstacle to unity. Many people despair of any resolution of it.

**B**UT AT least we can discern how ecumenical conferences of the past five decades have broken apart the false stereotypes and called into question the smug defenses of certain doctrines of the ministry. And the church union schemes of South India, Ceylon, and North India are showing how the difficulty may be overcome to attain a commonly accepted ministry. Less formidable is the matter of commonly accepted members of churches, for a kind of "free trade" is quite evident in our mobile civilization.

7. Finally, the Church united in a given place is one in which all can act and speak together. Just as St. Paul admonished us to be of "one mind," we are enjoined as Christians to find a common voice and way of action on matters of peculiar relevance to the faith. This does not mean the stifling of dissension or liberty of thought and conscience. Far from it. It means that Christians will take such pains to study all kinds of moral and religious issues in the light of the Word of God (both written and incarnate) that they will learn from the Holy Spirit how to be prophetic, suffering witnesses and servants. The ills of mankind today are overwhelming. The Christian Gospel is not a panacea for them all. And yet there are Christian words and actions which never come to expression because of the divisions between churches and their members.

Such are capsule comments on the seven signs of the one church. To some this portrait of unity may seem unrealizable, utopian; to others, undesirable. But the members of the Commission on Faith and Order who voted on the statement are not utopians, nor are they unaware of the difficulties between the present and the future manifestation of unity. They are convinced, however, that a conception of church unity any less specific than the above is unworthy of the Gospel and inadequate for the effective obedience of the Church of God in the history of man's travail.



# PORNOGRAPHY:

## A Threat to Freedom

*Salacious material must be eliminated,  
but is censorship the solution?*

By ROBERT ROY WRIGHT

THE REV. George Thornberry stared moodily out through his study window. The words of the psalmist came to his mind, *The zeal of thine house hath eaten me up*. It described the way he felt. His own zeal had led him into a situation which still amazed him.

He remembered well the way Bill Smithfield had marched up the parsonage walk that evening, with blood in his eye and an envelope in his hand. It had come to Bill, Jr., through the mail. How it had come, they were never sure. Young Bill swore he had never ordered it, and there was no reason to doubt his word. He was always sending away for one thing or another, and his name had found its way onto a mailing list which had been purchased by the seller of pornographic materials.

The content of the envelope was appalling. It offered slides, books, and pictures in leering tones. The samples in the packet were bad enough. There was no telling what the actual material would have been.

Up until now, George Thornberry had been only vaguely aware of the problem of pornographic literature. But with this as a start, he really had begun to look around him. He took a fresh look at the men's magazines on the newsstands, and the paper-back novels on the racks in the drugstores. A few inquiries had put him in touch with a local Citizen's League for Decent Literature. They had welcomed a minister into their ranks with open arms.

Then one day, at a meeting which George had been unable to attend, the committee had drawn up a list of over 100 books which were thought to be indecent. The Chief of Police had obligingly taken over. Armed with the list he had visited a number of book dealers, and had strongly implied that they would face prosecution if they did not remove these books from their shelves. An indignant publisher had taken the case to court. Eleven of his titles were on the list, at least seven of which freely circulated from the public library.

The court had upheld the publisher. The Committee was branded as a group of censorious busybodies, and George had retired to lick his wounds.

George Thornberry had come up against a problem which faces many of his fellow ministers. Are there no limits to freedom of the press? Where is the boundary line between liberty and license? Is there a way in which a community can protect itself against the traffic in pornographic literature? Must he sit quietly by while, as was recently reported in the press, a seller of pornographic literature does an annual business of over \$1,500,000?

John Milton had faced the problem over 300 years before. In 1643, Parliament passed a law requiring all books to be licensed prior to publication. This was too much. It meant that a book which displeased the licensors would never see the light of day unless it were published illicitly. The mighty Milton replied with his *Aeropagitica*, his most famous prose work, and a ringing defense of the freedom of the press. In it were the oft-quoted lines: "And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and Falsehood grapple; who

ever knew Truth put to the worse, in a free and open encounter?"

But, by "all the winds of doctrine," Milton did not really mean "all." There were those, he felt, who were not ready to grapple with Truth "in a free and open encounter." They wanted to make up their own rules for this cosmic wrestling match. These he would specifically exclude from the area. "I mean not tolerated Popery," he continued, with his firm Puritan's conscience, "and open superstition, which as it extirpates all religious and civil supremacies, so itself should be extirpated. . . ."

This was the dilemma in which George, along with many another lover of liberty, had found himself. Sooner or later we come across something which does not propose to live by the rules. It is not genuinely committed to the process of discovering Truth. It appeals to the rules of this process not to add to the common store of truth, but to seek its own profit. The question then arises: must it, too, be granted full liberty to pursue its own ends, or must it be restricted? Once liberty has been achieved, are all men entitled to its blessings, regardless of their purposes, or are there some who must be excluded from it?

Slowly George Thornberry ticked off in his mind the lessons he had learned.

In the first place, a legal recourse is available. In June, 1957, the Supreme Court handed down its decision in the Roth-Albert case. The Court declared that "obscenity is not protected by the freedoms of speech and press." How shall we decide whether any given piece of writing is obscene or not? The Court laid down five rules for judgment. We must (1) take into account its effect on the average person, (2) apply contemporary community standards, (3) take into account the dominant theme of the material, (4) consider the material as a whole, and (5) it must appeal to prurient interest.

A first step for any group which finds obscene material on a newsstand or in a bookstore is to make sure that local and



Robert Roy Wright is assistant book editor, Abingdon Press, New York, N.Y.

## It's an IDEA!

A retreat for engaged couples is held, Friday evening to Sunday afternoon, by the North Texas Conference board of education. A new Methodist manual, *In Holy Matrimony* (Methodist Publishing House, \$.90), is used as a resource, and there are special counselors on family life and marriage interests. Significant tests are offered.

By means of a "tele-messenger," the people of First Methodist Church, Shreveport, La., have had Norman Vincent Peale, Ralph W. Sockman, Charles Ray Goff, Doak Walker, Charles Allen, and Bishop Fulton J. Sheen as speakers at their Wednesday evening meetings. Telephone equipment amplifies the telephone message, and there is a microphone for the people to use in asking questions of their speaker who is a thousand or more miles away.

An electronic stencil has worked wonders in producing bulletins and other materials for the churches of Grand Traverse Larger Parish, Kingsley, Mich. All types of pictures and printing can be reproduced at low cost. Recently the bulletin showed Bishop Ralph Dodge with an African minister and a burro that had been given by a Grand Traverse Larger Parish family.

Members and friends share 10 o'clock coffee break at Marvin Methodist Church, Tyler, Tex., during Lent. It is concluded each day by a prayer on brief meditation offered by one of the laymen present.

The ancient service of Tenebrae is presented at Embury Methodist Church, Freeport, Ill., on Good Friday. The sanctuary is lighted only by one central candle and 14 other candles (representing Christ, the disciples, and the two Marys), as the choir enters singing, *The Seven Last Words*.

As each of the seven words is sung, two candles are extinguished; so that at the conclusion only the center candle remains lighted. It is carried out through the nave, suggestive of the Crucifixion. Then the acolyte brings it back momentarily, symbolizing that "the darkness could not put it out."

state laws are in conformity with this Roth-Alberts decision. A talk with the nearest district attorney will take care of this.

Second, George had learned that there are groups which seek to deal with the problem in other ways. Among Roman Catholics, the National Office of Decent Literature seeks to set standards of acceptable and unacceptable material. Citizens for Decent Literature, Inc., also operates in the same general field. They try, by persuasion, to get dealers to refuse to stock objectionable material. The Board for Christian Social Action of the American Lutheran Church has prepared an excellent pamphlet, *The Church Looks at Immorality in Print and on the Screen*, which gives valuable guidance.

The danger is, George reflected wryly, that one man's obscenity is another man's earthy humor. All too often, volunteer groups tend to allow their zeal to run away with their judgment. In an effort to protect the young, they manage to deny to "the average adult" that to which the law says he is entitled. A list of authors whose books have been banned in one place or another would include such distinguished names as Faulkner, Steinbeck, Morley, Cain, Farrell, Forester, Hemingway, and Michener. In 1945, the Postmaster General attempted to bar from the mails the excellent pamphlet by Dr. Paul Popenoe, *Preparing for Marriage!*

The simple fact of the matter, whether we like it or not, is that our contemporary community standards are changing constantly. We no longer blush at passages which would have caused grandmother to throw the book into the coal range. The vicious smut, which is peddled by mail and sold under the counter, is clearly against the law. This is what is called "hard-core pornography." It can, and should, be turned over to the local postmaster if it comes through the mail. If purchased, it should be brought to the attention of the district attorney.

In the third place, George mused, he had come to recognize that we had best rely on something more positive than repression. Jesus, after all, had said that it is not what enters a man that corrupts him, but what issues from him. The Apostle Paul had commented that if it had not been for the Law, he would never have known sin. Calvin had certainly found that repression was an invitation to sin. In the Geneva of his day, the punishment for adultery was excommunication. Yet, in the years after he came to power, such cases increased from nearly one hundred in 1555, to 140 in 1556, to over 300 in 1559.

As a matter of fact, George Thornberry reminded himself, this is clearly implied in the Christian view of man. Man, we say, is a free creative agent,

made in the very image of God. He is only truly man when he exercises his freedom. This is the reason we reject political totalitarianism. This is the reason we are not content to accept censorship of ideas. The time comes when we must let this man operate on his own. We cannot isolate him from temptation all his life. At last the day arrives when he must face temptation for himself, and bear the responsibility for accepting it or rejecting it. We can only hope he will have standards, on the basis of which he will decide aright.

Here George Thornberry looked himself squarely in the face. He had to admit that he had not dealt with this problem of moral standards in any very forthright and consistent manner. By a strange legerdemain, puritanism actually has contributed to the current breakdown of sexual morality. It has made us afraid to speak of sex except in whispers, if at all, instead of dealing with it in an open fashion. Yet the Christian grounds for dealing with sexual standards is perfectly clear. Sex is a part of the human personality. It is not sin, save as it is indulged in irresponsibly, and apart from the rest of our human relationships. Dimly George recalled his church history; the gnosticism which separated the functions of the body from the life of the church. Reluctantly, George admitted to himself that the gnostic spirit still haunts us today.

There is a fourth avenue of attack open to George and all who are concerned about bad reading. Good reading! Each year National Library Week is observed. It provides an excellent resource for those who are genuinely concerned about reading habits in their communities, and who are willing to work. Librarians across the country are unanimous in agreeing that programs such as these do increase the use of libraries. George resolved that the next time some irate Bill Smithfield stormed up his sidewalk, he would recruit him for service on the local National Library Week Committee. Energy spent there would be far more productive than energy spent on preparing a list of magazines which ought to be kept off the local newsstands. They could not be kept off permanently, in any case, George knew. The courts would enjoin a publisher from selling an issue of a magazine which had been found legally obscene. No court would prevent a publisher from publishing in the future on the ground that some day another issue of the publication might prove to be equally obscene.

George Thornberry picked up his list of hospital calls and left his study. This obscenity business was not as simple as he had supposed. The Apostle Paul had described the life of the Christian as a life of continual warfare. This, George decided, was probably correct.

## We are counting

# Methodists That Don't EXIST

By FRANK E. WIER

CAN WE do anything about the abuse of church membership records? This question comes to mind whenever one stops to think about the problems we confront in making sense out of church statistics.

At a recent meeting of executive secretaries of annual conferences, Lee S. Jarrett said, "I was statistician of my conference (Indiana) for 23 years, and I know by experience that we are trying to count a church that never existed. I know of many churches in which the names of persons on membership rolls are not over two thirds the number reported to the annual conference—and some of those named are dead."

Another executive secretary cited the case of a church which reported 1,700 members to the annual conference. After several years of growing suspicion, an audit was made which showed the bonafide membership to be 450 persons!

Such cases as this are probably rare, but lesser cases of abuse are not. I, myself, have served six churches in two states. The records of four could not be brought into even reasonable agreements with annual conference reports, and this condition had in each case lasted several years through a succession of pastorates. In none of the six churches was there any plan for examining even the agreement between annual conference reports and local records, much less the accuracy of the records themselves.

Who is to blame? Everybody and nobody. Pastors have a moral and sometimes (indirectly) a financial stake in good reports. No pastor is anxious to

have his record absorb the mistakes and omissions of his predecessors. Bishops and district superintendents, it may be presumed, are likely to think in the same terms. In addition they have the concern, and under the *Discipline* the responsibility, to see that the names of inactive members are not casually lopped off. Local members are likely to leave record keeping to the minister and assume it is being well done.

Probably the chief cause of offense is the widespread attitude that records and reports are promotion and morale devices, and not primarily information. A first step in correcting abuse must be, therefore, to determine whether we want our statistics to be an accurate index of the church's condition, or an encouraging stimulus to greater accomplishments.

A disturbing aspect of haphazard record keeping is that it is an open invitation to fraud. A minister's promotion may be enhanced by his turning in a good report every year. If such a report is erroneous he is placed in a position of unfair advantage with respect to his brothers who report accurately. Should not the same standards of auditing be observed, as in any other fiduciary relationship?

The minister who finds himself wishing to report accurately, but fearful of the consequences to himself, has every right to ask the Commission on Membership and Evangelism to audit the membership records and produce a report similar in form to that used in auditing financial records. (This in addition to its duty under the *Discipline* of determining the status of inactive members.) Such a task might well be delegated to the Committee on Audit, if professional auditors are employed or if trained persons serve as volunteers.

Such an audit would not impute dishonesty to a former custodian of the records; it would simply be a methodical way of eliminating error. It would not deal with the status of a person's membership, except as this membership was reported inconsistently in the official roll, the pastor's report to the quarterly conference, and the pastor's report to the annual conference. (Sometimes all three are different, and I am not aware that the *Discipline* or the prescribed methods of reporting provide any way of balancing them.)

It is bad enough to be deluded as to how many Methodists we really are. It is much worse to be losing our members because we don't follow them when they move.

I should like to propose that we come out of the dark ages in the matter of records and make use of the methods and resources now available.

A system utilizing an electronic card sorter located at some national central point could perform the following functions:

1 Upon receiving a postal card from a pastor giving the name and new address of a family who has moved from his parish, it could quickly direct this information to the district superintendent with a reply postal, already punched, to confirm that such a family has been received in a local church.

2 If no reply is received after a specified time, it could direct a follow-up reminder.

3 It could insure that for every person "received by transfer from another Methodist Church" there is somewhere an entry "removed by transfer to another Methodist Church," thus ending the practice of receiving persons by transfer without the knowledge and consent of the pastor from whose parish they come.

4 Using information obtained from time to time from each pastor on postal cards, it could supply him at any time, on short notice, with a complete, up-to-date, audited roll of the church; a complete record of all membership transactions through any given period; a complete, vouched report to the quarterly conference.

5 Using the same information, the data-processing machine would supply to conference statisticians that portion of the pastor's report dealing with membership.

6 It could maintain more accurate, up-to-date totals and broken-down figures on Methodist constituency than are now obtainable. It could also, if programmed with sufficient foresight, carry out valuable research at high speed and relatively low cost.

What would insure that pastors or membership secretaries sent the necessary information?

For one thing, it would no longer be

Frank Wier, a member of the North Carolina Conference, is assistant editor of youth publications, editorial division, Board of Education, Nashville, Tenn.



## from the desk of the MANAGING EDITOR

### A preview of *TOGETHER's* APRIL ISSUE

by James M. Wall



"WHY CAN'T commission meetings come to grips with the important issues facing the church?"

The speaker was chairman of the commission on education in a church I served a few years back. He had had one too many meetings where two hours were spent scratching around for teachers and reassigning room space.

What he wanted was some material that would serve as a springboard to discuss various problems that face us in the field of education at every level. I'm sending him a copy of this month's issue of *TOGETHER* and suggesting that the *Powwow* has just what he needs to spark a discussion.

In *Should Church-Related Colleges Accept Federal Support*, two prominent Methodist educators present the *yes* and *no* of a subject that affects our pocketbooks and the future of our schools. **Dr. Russell J. Humbert**, president of DePauw University, Greencastle, Ind., strongly opposes any governmental financial assistance. **Dr. Hurst R. Anderson**, president of the American University, Washington, D.C., presents the case for the affirmative. If the *noes* win, then our commissions on education will have to think about stimulating financial support, but if the *yeses* have it, then we have the ticklish problem of church-state relations with us again. Anyway, it will provide a lively evening.

And, by the way, have you shown that high-school debater in your MYF copies of these *Powwows*?

Speaking of the future, **Dr. John H. Martin**, physicist at Argonne National

Laboratory near Chicago, has some pretty challenging things to say about the Church's role in the years ahead in *Atoms into Plowshares*. Dr. Martin, former missionary-teacher in West Pakistan, is now working with a zero gradient synchrotron—an atom-smasher. As he strives for a peaceful future he looks ahead to the tasks before the Church. Lay leader and church-school teacher in his local Methodist church, Dr. Martin is a concerned Christian. Perhaps a reappraisal of your own local program could begin with this article.

Discipline or love—or both—is the question that plagues parents. In *A Firmer Hand*, **Mollie Johns** tells the painful story of a couple whose 16-year-old son ended up in court because he didn't know how to use the freedom they gave him. How they resolved the problem is good reading for parents and workers with youth.

Looking for material for your district meeting on Christian vocations? *Harry Guffee—Half Doctor, Half Cowboy*, is the kind of physician whose life of service will appeal to outdoorsmen among your youth. When he is not chasing over the hills of Middle Tennessee tending to the sick, he may be participating in a calf-roping contest or attending church with his wife and five children.

There is also vocations material in *From FBI to Pulpit*, by **Casper Nannes**. Merrill Drennan had six years with the Federal Bureau of Investigation behind him when he decided to become a Methodist minister, even though three years of college and three years of seminary lay ahead.

A decision to enter the Methodist ministry can lead a man down diverse paths, rewarding, frustrating, and challenging. For Charles Kendall, the path led to Hollywood where as a *Home Town Pastor in Hollywood* he serves an area with a 95 per cent annual population turnover.

Confirmation classes studying church history can find assistance in *Barbara Heck Makes a Point*, a water-color presentation of that dramatic moment when the spunky little Irish lady told Philip Embury to preach, "or we shall all go to hell together. . . ."

And that, of course, is good advice to any generation.

possible to retain the name of a person who had moved his membership to another church, so one might as well send on the information that someone has moved. In other words, by removing the incentive to prevent a "transfer out," it would allow room for the better motive, that of keeping our members Methodist, to operate.

For another, such a system would (after a time) demonstrate its effectiveness as an aid to all the churches to which persons move. Pastors are practical persons, and after being able to reach a few incoming Methodists first as a result of such notice, they would reciprocate.

By providing an automatic audit on the pastor's report, such a system would require him to send information on all persons received in order to receive credit in the annual conference report. A pastor's report claiming a member would automatically be checked against that person's membership in any other church, and all claims would have to be reconciled. Thus no person could be reported by more than one church, and the long-range swelling of annual conference statistics, because of failure to report transfers when members move out, would be ended.

Nothing would insure against the retaining of deceased persons on the rolls, but an annual mailing of a complete, current roll would make such behavior apparent.

Would the use of such a system be "centralization" . . . a loss of local freedom . . . an insult to the pastor's performance, or an intrusion in his work? If by centralization one means efficiency and unity, it would be centralization. Records would be uniform, accurate, and subject to interpretation as they now are not. The only freedom that would be lost would be that of being negligent and sloppy. The pastor would retain control of membership transactions, but would be relieved of much of the book-keeping which is required to keep records in balance.

No pastor, Commission on Membership and Evangelism, or membership secretary should feel resentment toward an efficient auditing procedure. We have long recognized that the auditing of the treasurer's books protects the treasurer by giving him an authoritative approval. The conscientious pastor or district superintendent, backed up by an audit, would no longer have cause to feel that he might suffer because of a less scrupulous person's inflated bid for success.

Does Methodism really care enough about what it is trying to do, to be systematic and truthful in recording its achievements? Our present methods, or lack of them, are a scandal—shall we continue to invite the hard-headed to look upon us with reproach—or worse, indulgence?



# SERMON STARTERS For Eastertide

**E**ASTER IS the climax of the great drama of redemption, but it is not the end. So often Lenten preaching involves a coherent series of sermons in preparation for the celebration of the Resurrection. The Easter season also offers the opportunity for a coherent series on the meaning of the Resurrection. And this series can explore and interpret the continuing presence of the Risen Christ in the life of the worshiper and the world.

The seven weeks between Easter and Pentecost include the period up until Ascension Day, during which time the Risen Christ appeared to his disciples, and the ten succeeding days prior to their consciousness of the descent of the Holy Spirit in their midst. The continuing impact of the Resurrection upon the common experiences of life can be developed fruitfully through these weeks. Consideration may be given to comprehending the fact of Easter, its continuing impact, and its effect upon education, upon personal motivation for service, upon the Church, and upon the family.

Only as we live our way into a knowledge of the power that raised Him from the dead, can we know Christ fully.

**Eternal Triumph**, April 2, Easter Sunday. Scripture: John 20:1-18. Suggested hymns: 151, 150, 154, *The Methodist Hymnal*.

**HE IS RISEN!** "He is risen, indeed!" This was the common early Christian greeting and response on Easter Day. It reflects the joyous wonder of the Resurrection morn. The statement is not, "He has risen" as if we were only concerned with an isolated event, buried back in history. The verb is in the present tense, "He IS risen." Here is reflected a state of being. An amazing fact has become a sustaining faith.

In contrast to the multitudes who reflect a kind of joy on Easter, it is surprising to realize how few have been aware of the stupendous fact of the first Easter. Palm Sunday created far more stir in Jerusalem. Indeed the first Easter was unexpected; it was unnoticed; it was and is unsurpassed, and it still remains unfinished.

Despite all Jesus said which might have given his disciples a clue to ultimate victory, Easter took them by surprise. They seem not to have expected

anything after the Crucifixion except a dismal period trying to pick up the pieces of their shattered lives. The dream ended with the sealing of the tomb. Even the first reports were dismissed as the idle tales of hysterical women, so completely unexpected was, and often is, the greatness of God's power and goodness—the ultimate triumph of love over hate, of life over death. C. S. Lewis's spiritual autobiography has the provocative title, *Surprised By Joy* [Harcourt Brace, \$3.75]. The Christian is often "surprised by joy."

The Resurrection fact was also unnoticed. What effect did it have on Herod, Caiaphas, Pilate, the soldiers, the multitude that had shouted, "Crucify"? Only those able to see the Risen Christ because of prior experience with him noticed the Resurrection. Mary Magdalene, weeping in the Garden before recognizing her Risen Lord, symbolizes much of our world. Christ was already risen when he spoke to her, but the Resurrection was not yet real for her. Her question, "Where have you laid him?" echoes in our day. Easter is unnoticed by many, for it is not set apart. It is a climax of what has gone before.

Easter was and is unsurpassed in glory. It is not for us to make sarcastic remarks from the pulpit about the secular celebration of this spring holiday. It is for us to attempt to open a vision of the fullness of Christian experience for those who are in the pews, even if they are present only on this single day of the year. If one takes the "t," or the cross, out of "immortality" he has "immorality." Easter without Good Friday—triumph without an understanding and appreciation of the sacrificial suffering which precedes it—is little better than blasphemy.

Easter is unfinished. It is significant that the oldest manuscripts of the Gospel according to Mark are incomplete, as if the last page were torn off. The Christian story is not finished. In *The Messiah*, the "Hallelujah Chorus" marks the climax of the oratorio, but it does not come at the end of the work. We remember the fact of the Resurrection every week by celebrating Sunday as holy day instead of Saturday. The fact of Easter will never be finished until all peoples of the earth share in it.

**The True Test of Easter**, April 9. Scripture: Luke 24:13-35. Suggested hymns: 279, 121, 182, *The Methodist Hymnal*.

**WHAT A TREMENDOUS** effect the recognition of the Risen Christ had upon the two disciples on the Emmaus Road! The effect was so great that, at the end of the day, after a long dusty trip down from Jerusalem, they turned and hurried all the way back—some seven miles—to Jerusalem, to share the wondrous news with the others.

The Sunday after Easter is often a "low" Sunday. Yet, the attendance at worship on the Sunday after Easter may well be the best indication of the significance of Easter to the people. The Emmaus Road appearance of Jesus is ideally suited for exposition on this day. It reflects the journey from despair to exaltation taken by the two on the road, and it mirrors the experience of each person. First, there is the despair of blasted dreams. There comes the careful re-examination with a new perspective. How absurd the question must have sounded, *Ought not the Christ to have suffered these things . . . ?* The final revelation in common everyday experience causes the outburst of tremendous energy and the race back to Jerusalem to share the news.

There are at least four guide words in this story which relate it to us:

The Risen Christ was recognized in the common things—in the breaking of the bread.

The disciples had to share the experience with the rest of the fellowship.

Joy was unbounded. *They rose up the same hour, and returned to Jerusalem*, according to the Scriptures.

They expressed their joy through thanksgiving to God.

The final statement in the Gospel according to Luke is the first affirmation of a full life: *They . . . returned . . . with great joy; and were continually in the temple . . . blessing God.*

**The Two Fundamentals**, April 16, Christian College Day. Scripture: Psalms 111:10. Suggested hymns 266, 559, 562, *The Methodist Hymnal*.

"LET US NOW unite the two, so long divided: knowledge and vital piety." These words of John Wesley speak to our present day as well as they did to the 18th century, and they form an appropriate background for thought on Christian College Day. They also serve to remind us that the Risen Christ must guide our use of knowledge, else the knowledge itself is worse than useless.

The danger of undirected knowledge is easily indicated by the answers to the following two questions: Which of the Twelve was the best educated? Probably Judas Iscariot. Which nation in Europe in the early 20th century had the highest educational and technical stand-

ards? Germany. Knowledge alone is not enough. William Cowper suggested, "Knowledge and wisdom, far from being one, have often-times no connection."

The American Translation of the Bible by Smith and Goodspeed renders Psalm 111:10, *The fear of the Lord is the beginning of wisdom*. Moffatt's version is "The first thing in knowledge is reverence for the Eternal." For the Christian, the answers to the questions "What?" and "How?" are important. Content and method have value. However, the answer to the question, "Why?" is much more important. What is the purpose of God in this?

Although it seems an American tradition that every man has a right to his own opinion we must maintain that every man does not have a right to his opinion in the face of contradictory evidence.

William Ernest Hocking in *Science and the Idea of God* (Cambridge Univ. Press, \$90), wrote: "... a life lived on the plan of getting along without God, without a sense of cosmic demand, is already, whether it knows it or not, sick, off from normal, its values infected with the dry rot of mortality, intrinsically unhappy because unreal, driven subconsciously by a need which some day it is bound to recognize and define."

William Lyon Phelps in *Human Nature in the Bible* (out of print), wrote, "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

There are approximately 125 colleges and universities in the United States that are owned and controlled by The Methodist Church, and many more that owe their origins to our Methodist zeal for religiously oriented higher education, recalling again, Wesley's observation that, "learning will be seldom found without religion."

**A Puzzling Parable**, April 23. Scripture: Matthew 20:1-16. Suggested hymns: 171, 169, 290, *The Methodist Hymnal*.

WHAT A WAY to run a business! This is an honest reaction to the parable of the laborers and the hours. Would we not have been angry had we been one of those hired at the first or third hour as we saw those hired at the 11th hour paid a full wage? Perhaps the intensity of our anger is an indication of the depth of our ignorance of God's grace and the extent of our need.

This parable is not a treatise on economics or business practice. It is a story to illustrate the wonder of God's grace. Perhaps the key to the parable is the question, Do you begrudge my generosity? Do we begrudge the generosity of God? Do we really appreciate his generosity to us?

In his will Andrew Carnegie left a

relative the sum of \$1,000,000. Who would not be grateful for \$1,000,000? The relative was not. Instead he complained that Mr. Carnegie had given some \$365,000,000 to various charities and "cut me off with a measly million!" Measly million, indeed!

This makes us examine our motive for service. Recall Jesus' comment in Luke 17 that after one has done all he can, he is still an unprofitable servant for he has done only his duty. We can never earn God's grace. It is freely given and each one of us has received infinitely more than he deserves. In the figure of the parable, we are the laborers who have come at the 11th hour! Our only response can be one of gratitude.

In his translation of Ephesians, J. B. Phillips has it: "Thus He [God] shows for all time the tremendous generosity of the grace and kindness he has expressed toward us in Christ Jesus. It was nothing you could or did achieve; it was God's gift to you. No one can pride himself that he earned the love of God. The fact is that what we are we owe to the Hand of God upon us. We are born afresh in Christ, and born to do those good deeds which God planned for us to do." *Letters To Young Churches* (Macmillan, \$1.25, paper).

**The Church in a Changing World**, April 30. Scripture: 1 Corinthians 12, 13. Suggested hymns: 164, 379, 381, *The Methodist Hymnal*.

ARCHBISHOP William Temple suggested that the greatest discovery of the 20th century will not be the secret of the atom nor the secrets of space, but "the rediscovery of 'the Christian church.'"

We use the word "church" in so many different ways. We speak of "the church," of the "churches," and of "a church." "The church" is a fellowship engirdling the globe. "The churches" are individual congregations. "A church" may refer to a building. In a changing world, however, there are certain constant characteristics of the Christian Church understood as the "ecclesia" or those who have responded to the call. These characteristics also apply to individual congregations.

One New England preacher refused

to use the word "church" in referring to the building where his eloquence moved so many. He always referred to the "meeting house." The church is people. Bishop Bascom Pickett tells us that when it was proposed in India that after independence the Christian Church be severely limited, Gandhi said, "Ah, you can't do that. The Christian Church is like a rubber ball; the harder you hit it, the higher it bounces." A child's definition for the church states, "The church is the friends of Jesus organized for worship and for service." Supremely, the church is a community of persons.

The church is, first of all, a worshipping community. It is, secondly, a teaching community. It is also a witnessing community, standing in a great prophetic tradition. It is, finally, a concerned community in which the individual members actively care for one another, not always expecting the minister to do for them what the laymen should do and could do better for themselves.

Archbishop Temple in *The Hope Of A New World* (out of print), wrote: "People often say to a preacher: 'practice what you preach.' That is a very wholesome prod for the preacher's conscience; but if the preacher in fact preaches nothing more than he can himself practice, he is preaching very badly."

Some years ago, in sending out an invitation to an "ashram," E. Stanley Jones included these words: "Here we will enter into a fellowship. Sometimes we will agree to differ; always we will resolve to love, and unite to serve."

**Juveniles in a Delinquent World**, May 7, (Beginning National Family Week). Scripture: Matthew 18:1-7, 10a. Suggested hymns: 72, 429, 426, *The Methodist Hymnal*.

OVER 95 per cent of our American teen-agers have never been in trouble with the law! When we are increasingly conscious of the problem of juvenile delinquency, it is well to note with thanksgiving that the overwhelming majority are fine young people. But, how did they get that way?

"Woe to the world for temptations to sin!" said Jesus, "for it is necessary that temptations come." The church and the family, working together, have the privilege of arming the young people entrusted to their care to withstand the temptations of a world in which violence, immorality, increased "white collar crime" and many other unwholesome aspects of our corporate life are all around us. Many unworthy stimuli come right into the home through television.

The family and the church have the opportunity of holding out to young people a vision of a wholesome life rather than easy conformity to a lower standard. No one would deliberately amputate a child's arm and then send him out into

(Continued on page 19)

## Special Days

The color used throughout the Easter Season is white.

April 2—Easter Sunday

April 16—National Christian College Day

May 7—National Family Week

May 7—Rural Life Sunday

May 11—Ascension Day

May 14—Festival of the Christian Home

(Mother's Day)

May 30—Memorial Day

# Books

## of interest to pastors

**The Social Sources of Church Unity,** An Interpretation of Unitive Forces and Movements in America Protestantism, by Robert Lee. Abingdon Press, 224 pp., \$4.50.

*Reviewer:* ALBERT C. OUTLER is professor of theology at Perkins School of Theology, Southern Methodist University, Dallas.

Traditionally most Christians have correlated unity with doctrinal consensus. They have believed that true community depended more upon orthodoxy than on any other single factor. In the Reformation, for example, the clash of truth and falsehood was the paramount issue as far as the protagonists were concerned. It has continued to be so regarded in the fissiparous history of Protestantism. Even the coming of toleration (17th and 18th centuries) meant no victory for theological indifferentism. John Wesley's familiar claim for the Methodists that "we think and let think"—applies strictly to those "opinions which do not strike at the root of Christianity." Thus Christians have explained and justified their disunity on the ground of doctrine more readily than on any other.

One of the most interesting side-effects of the modern ecumenical movement has been the discovery of the non-theological factors operative in the tragedy of Christian disunity. A generation ago (1929) the beginning of a distinguished theological career was heralded by Richard Niebuhr's *The Social Sources of Denominationalism* (Meridian, \$1.35). It made the point which has since become an ecumenical commonplace: that ethnic, class, racial, and cultural differences divide Christians with or without doctrinal antipathies.

But times change and with them the patterns of social influences upon religious phenomena. One of the most striking changes since 1929 has been the dramatic homogenization of American society. Ethnic and cultural differences have diminished greatly and racial integration proceeds inexorably, even if painfully. Mass production, mass advertising, and mass communication have combined to make most Americans more alike than different. It is appropriate, therefore, to apply Niebuhr's essential insight—that doctrine by itself is not enough—to the present situation in American society. Unitive forces in

culture are unitive forces in religion. *The Social Sources of Church Unity*, by Professor Robert Lee of Union Theological Seminary is, in this sense, a sequel to Niebuhr's earlier book. As such, it is timely, knowledgeable and highly informative.

Professor Lee begins with a description of the trends toward reduction of social differences and the signs of growing cultural unity in American society. He matches these with a valuable study of the signs of church unity and the emergence of what he calls "common-core Protestantism." What is perhaps the chief substance of the book is devoted to an analysis of denominational mergers and reunions in the past half century, the work of national, state, and local councils of churches, and the development of the comity process in church expansion, home missions, and co-operative community work. Professor Lee then takes note of countervailing movements—with an interesting section on the Southern Baptist Convention.

The evidence and argument of this book should strengthen the modest hopes of "ecumenians." It is heartening for us to realize that our concern for Christian unity is being reinforced by the social environment itself. Nevertheless, what social forces can give them can also take away. The cause of church unity has come nearly to the level of high fashion in ecclesiastical America—as witness the excitement caused by the Blake-Pike proposal at the recent San Francisco Assembly of the National Council of Churches. But, as Professor Lee himself asks, in a meditative postscript: "Does the correlation of church unity and cultural unity mean that the church simply co-operates with the real tendency of the world? Or, is there an autonomous function of the church in the world which has not been justly treated?" The answer to the first question is, "Not quite." The answer to the second one is, "There'd better be!" In this situation at this time, social forces are unitive; elsewhere and other times, they are, or may be, divisive. In the last analysis Christians must find a community of faith as well as a comity of work. Anything less is bound to be veneer. Meanwhile, Christians who have overstressed doctrine need to face the sociologists' overstress on social forces—and *vice versa*. In any conversation aimed at ecumenical balance,

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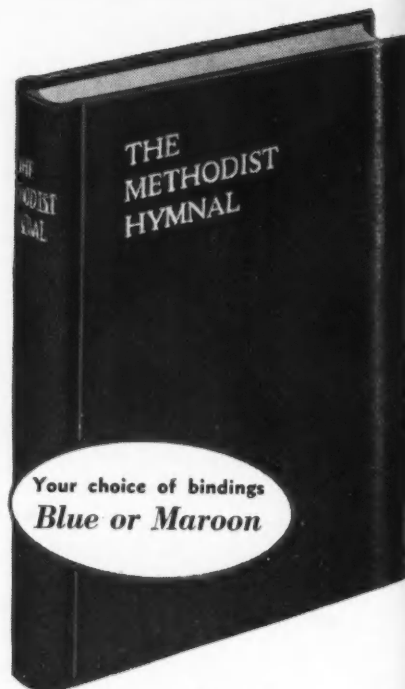
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the *Social Sources of Church Unity* is an important contribution.

**The Coming Reformation**, by Geddes MacGregor. Westminster Press, 160 pp., \$3.50.

*Reviewer:* JOHN B. DAWSON is minister of Hastings Methodist Church, New Zealand.

This is a book of unusual power and relevance for the pastor. The author maintains that Luther and Calvin would find much in modern Protestantism which would shock them more than the abuses of the 16th century Church. These men were after nothing less than the total reform of the one Church of Christ. What has come to pass is something which is a great deal less and almost wholly other.

The failure is partly that the reformers and partly that of their successors. They expected of us more than they had a right, but we have done far less than they had every right to expect. They committed to us that which should have reformed the Church. We have failed so badly that even the unreformed Church is already displaying greater vitality than we are.

Our failure, says the writer, is seen most clearly in three areas of the Church's life—its discipline, its personal devotion, and its worship. The Reformation which still carries demands genuine reform in these same fields, and if there is very much to disturb, there is also that which kindles hope in each of them today.

This book will have many uses for pastors. Its incidental uses will be manifold. It will provide a revision course in many fields of history and devotion, supply aphorisms and illustrations that demand pulpit quotation, and suggest practical experiments—some rather utopian—in church life and worship, including a reconstructed order of reformed Holy Communion. Its central use will be to provide a sort of check list by which the minister can examine the roots and fruits of his ministry.

The end result should be a deepening and enrichment of his life and work and a recall to the central goals and commitments of his calling. For some it could be the catalyst of a changed vocation.

**Making the Ministry Relevant**, Edited by Hans Hofmann. Charles Scribner's Sons. 169 pp., \$3.50.

*Reviewer:* CARROLL A. WISE is professor of pastoral psychology and counseling, Garrett Biblical Institute.

This book is presented as an outgrowth of a research project on religion and mental health at Harvard Divinity School supported by funds from the National Institute of Health. Though

this support was presumably given for research, it is obvious that the book is not the result of specific research. It is rather a symposium in which six seasoned workers give their interpretations of the causes of irrelevance in the ministry, and suggested cures. The participants are Paul Tillich, Reinhold Niebuhr, Samuel H. Miller, Kenneth E. Appel, Seward Hiltner, and Reuel Howe.

A symposium such as this contains various values for different readers. For this reviewer all the chapters are interesting, but most contain considerable restatement. Perhaps my own bias shows as I indicate that to me the two outstanding chapters deal with theological education. It may be significant that most of the discussions center entirely on the theology and training of the minister, and none on the context in which he works, by which I mean, of course, the Church.

In one chapter, Dr. Samuel H. Miller, dean of Harvard Divinity School, discusses the implications of depth psychology for Christian theology as these are related to theological education. He cites the need to open all of the rationalistic disciplines of theological education to the questions raised by dynamic psychology. A little of this is being done in some seminaries today, but not to the extent that it needs to be done. The idea is too revolutionary for such a conservative movement as theological education to adopt with much haste!

The other chapter which seems outstanding is that by Reuel Howe. Centering on the need for post-seminary training, Dr. Howe also deals in a very perceptive manner with the image which the minister has of himself, some of its sources, its weaknesses and the resources for developing a more adequate image. Here seminary education also comes in for evaluation, as Howe speaks of the way in which our schools turn out "subject-matter midgets instead of ambassadors for Christ."

This book deserves attention, but it is not what some of us hoped might come from the Harvard project.

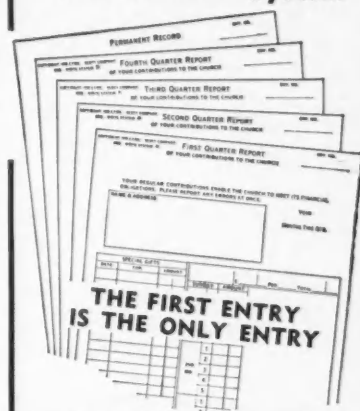
## briefly noted

**Dimensions of Faith**, by William Kimmel and Geoffrey Clive. Twayne Publishers, 507 pp., \$6.95.

Selected writings from the key figures in "contemporary prophetic Protestant theology." The brief introduction to the book and to each of the theologians is helpful. The editors have chosen pivotal points of departure from the works of Barth, Brunner, Bultmann, the Niebuhrs, Tillich, Kierkegaard, Otto, Dostoevsky, Berdyaev, Cullmann, and Kroner. Valuable as an introduction to the writings of these men and as a reference to the entire field.

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## Sermon Starters

(Continued from page 14)

life. Is it any better to send him out without a backbone?

A Rhodes scholar was asked what had impressed him most during his stay at Oxford. He replied: "I was most impressed by the hundreds of young men engaged in competitive athletics, any one of whom would rather lose the game than win it unfairly!"

It is our joint privilege to put moral fibre into our children by giving them ethical understanding with a Christian slant, by interpreting the meaning of Christian vocation, and by strengthening them to prefer religious idealism to secular values as they recognize their final responsibility to God.

**It's All in the Family.** May 14 (Festival of the Christian Home). Scripture: Malachi 4:1-5, and Ephesians 6:1-4. Suggested hymns: 430, 431, 427, *The Methodist Hymnal*.

WE HAVE one thing in common: We were all born into some kind of family. Sidney Goldstein has written: "We need to think of the home as the cradle into which the future is born, and the family as the nursery in which the new social order is being reared. The family is a covenant with posterity."

Mother's Day as a sentimental debauch is tragic. Recognizing and honoring the importance of motherhood and the privilege of parenthood within the Christian family is most worthy. Studies have indicated that the influence of the Church and the Church school in the development of attitudes is slipping down the scale. Home, however, still occupies the place of greatest influence.

Children's lives grow Godlike when they see God in you, the Rev. Dr. Leon Adkins has said. What a tragedy is reflected in the comment of the little urchin who blurted out, "If God is like my father, I hate Him!" Yes, what a responsibility is parenthood, but also what a privilege! Ethel Romig Fuller in a poem entitled, *A Mother Speaks Her Mind*, puts it like this:

*I have no patience with those parents, who*

*Forever harp upon the subject of  
Ingratitude of children! Shouldn't love  
And care be taxless gifts, free as the dew  
On lilies-of-the-valley in the dawn?*

*A woman with a child is heaven-bless!  
A man, how honored by the little guest  
Who tarries for so few years; then is gone.*

*A sacrifice to raise a family?*

*Ah, no, a privilege! Our youngsters link  
Us, both to life, and immortality.*

*Mine, owe me anything? (When, God,  
I think*

*You trusted me with them, my eyes are wet . . .)*

*I always shall be in my children's debt.*

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# NEWS and trends

## 'ANTI-COMMUNIST' FILMS SPARK CONTROVERSY

Two films being distributed by commercial firms on behalf of the House Un-American Activities Committee, and even the existence of the committee itself, have become the center of nationwide controversy.

Dr. Reinhold Niebuhr, theologian from New York's Union Theological Seminary, and Dr. Martin Luther King, Jr., Negro clergyman and anti-segregationist leader, are among 400 persons signing a petition to abolish the committee. The list, published in a *New York Times* paid advertisement, includes leaders in business, labor, and education, churchmen, writers, and actors.

They said the committee has "condemned individual Americans, has wrecked the lives of some, and has denied them due process of law that English and American courts have toilsomely evolved over many centuries."

Meanwhile, Dr. Daniel A. Poling, editor of *Christian Herald*, published in New York, said that to discontinue or discredit the committee would be a "dis-service to America and to the free world."

Among signers of the petition, he pointed out, were 62 Protestant clergymen and 18 rabbis, and no Roman Catholic bishops or priests. He referred also to an address, published in the same newspaper, in which Dr. Frederick H. Boland, president of the UN General Assembly, called on religious educators to take the "offensive against atheistic Communism."

The Catholic War Veterans of the USA voted "strong affirmation" in support of the House committee, after there had been demonstrations in Washington, D.C., urging its abolition.

A group of 139 educators from 17 colleges and universities has declared the committee should "receive all appropriations and powers necessary for a more searching investigation of the international Communist conspiracy in the U.S." Among the educators were 39 from church-related colleges. They include Boston College and Georgetown University, both Roman Catholic; Chicago Lutheran Theological Seminary; a Southern Baptist and an Evangelical and Reformed college; and one Methodist school not related to The Methodist Church.

Episcopal Bishop James A. Pike has voiced concern of a revived "McCarthy-

ism on a grass roots level." It is without a leader, he said, but has a number of "would-be leaders" whom he described as "small fry."

While called the Committee on Un-American Activities, the bishop said, it does not show "the slightest interest in the gross type of un-American activity of violent pro-segregationists—and this is a real aid and comfort to our enemies—the definition of treason."

Nine prominent Seattle, Wash., ministers have condemned the two films *Operation Abolition* (see news story, p. 21, February 16) and *Communism on the Map*.

They include Methodist Bishop Everett W. Palmer and the Rev. Lemuel Petersen, executive director of the Greater Seattle Council of Churches. The films also were criticized by the Pacific Northwest Annual Conference, which called for abolishment of the House committee. It wrote the Boeing Aircraft Co., which has been showing them to employ groups, that while it shared concern for combatting Communism, and promoting Christianity and democracy:

"There was no specific naming of the basic principles of Communism to which we are opposed . . . nor presentation of positive foundations and principles of our Christian way of life. All were vague generalities, insinuations, and unsupported assumptions." In a letter to Washington and Idaho representatives in Washington, and to the House speaker, the board said that investigations of the committee had "produced little, if any legislation which insures our democratic form of government."

*Communism on the Map* has been endorsed by several Seattle ministers, and by the official weekly of the Roman Catholic archdiocese there.

Both films were banned for showing in Seattle's schools by Supt. E. W. Campbell as "not an adequate teaching aid."

### Most Methodists Funds Gain

Gains in 7 of 10 Methodist general funds were reported for the first two-thirds of the fiscal year, by Dr. Don A. Cooke of the Council on World Service and Finance.

World Service was up 14 per cent for 8 months, with receipts at \$7,267,543. Annual apportionment is \$15 million.

Also up were general advance specials, 19 per cent; TV-radio ministry, 5.09 per cent; episcopal fund, 2 per cent; general administration, 42 per cent, and interdenominational co-operation fund, 16 per cent.

Those which were down are world service specials by 3 per cent; *One Great Hour of Sharing*, 4 per cent; and fellowship of suffering and service, 22 per cent.

The Chilean and Pacific Basin Relief, a new fund, received \$887,226.

### EUB Conference to Get Unity Proposal: Bishop Mueller

A proposal for union of the Evangelical United Brethren Church and The Methodist Church will go before the EUB General Conference in 1962.

According to Senior Bishop Reuben H. Mueller, the EUB annual conferences have been asked to accelerate their consideration of the plan for the denomination's meeting in 1962 at Grand Rapids, Mich.

It is being studied by the EUB Commission on church federation and union, which will meet April 17 with a group from its Methodist counterpart.

### See Church Union in India

For 31 years, Methodists, and six other Protestant denominations in India, have been working toward a united church.

It would take in the largest unit of Methodists outside the U.S., some 500,000 of them, as well as Baptists, Anglicans, and Presbyterians. The merger has been voted by the Methodist Southern Asia Central Conference, and will be sent for approval to its 11 member annual conferences, then on to the 1964 General Conference in Pittsburgh.

The plan of union assures a continued relationship with The Methodist Church, as is the case in Japan. It would be the first united church in which Anglican and Methodist bishops would serve together. (Other Methodists who have merged in Canada and South India were of British background, and did not have bishops.)

Bishop Mangal Singh of Bombay Area said in his episcopal address at the Central Conference, that unity is necessary because Christians cannot fulfill Christ's ministry to the world in separation. He commended Indian Methodists for their giving, and urged them to expand and de-

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velop their overseas missionary program.

Bishop Edwin E. Voigt of Illinois Area, now on a tour of India, represented U.S. Methodism at the conference.

## 'True Unity in Testament'

Return to the New Testament has a more durable basis for Christian unity than any measure thus far advanced, states a unity proposal of Dr. Homer L. Trickett. He is pastor of First Baptist Church in Providence, R.I.

In a sermon, he called for union of all U.S. Baptists; and explained his belief in a letter to Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church. While Baptists believe in their interpretation of Scripture as the "true one," he said, they are not necessarily in an "impregnable, immovable, position."

We should put aside all churchly traditions, creedal formulations, and pronouncements of councils and ecclesiastical officers, and begin with the Scriptures, he stated.

## Bishop Watkins Dies at 65

Methodist Bishop William T. Watkins, 65, who headed the Louisville Area until retirement in 1959, died February 5 after a heart attack.

He was a pastor 16 years in The North Georgia Conference, for 8 years a professor at Candler School of Theology, and from 1932-36 editor of Georgia's *Wesleyan Christian Advocate*. In 1938 he became a bishop in the M. E. Church South, and from 1948-60 headed the Methodist Board of Hospitals and Homes.

## 'Double Ethic' in Business

There seems to be a "double ethic" in many business decisions in the U.S., said a Jesuit priest after survey among 113 executives.

It was conducted, along with five fellow students at Harvard's graduate school, by the Rev. Raymond Baumhart.

Some persons surveyed admitted to acting one way when personal friends are involved, and differently with persons they do not know. That some accepted practices in their industry are unethical was admitted by 57 per cent. Most believe that sound ethics is good business, and disapproved of the frequent-

## dates of interest

JUNE 9-11—General Board of Education workshop for Young Adults, Nashville, Tenn.

JUNE 10-21—Furloughed Missionary Conference, DePaul University, Greencastle, Ind.

JUNE 11—Methodist Student Day.

JUNE 12-16—Institute on Alcohol Problems, North Conway, N.H.

JUNE 12-JULY 13—Pastors' School, Perkins School of Theology, Dallas, Tex.

JUNE 13-23—Summer Evangelists' Training, Board of Evangelism.

JUNE 23-25—Boston Area Laymen's Assembly, Boston University, Boston.

JUNE 26-JULY 7—Young Adult Travel Seminar, Hawaii.

JUNE 26-JULY 14—Workshop in Mass Communications at Garrett, Evanston, Ill., co-sponsored by TRAFICO.

ly held concept of "let the buyer beware."

Religious affiliation makes little difference in a man's business affairs, Father Baumhart found, and most of the men said that church direction in business ethics is decidedly lacking. Moral theologians have neglected this field, he added, and could provide funds for research.

## Push Church Extension

With theme *Church Extension or Church Extinction*, the North Mississippi Annual Conference in special session voted to spend at least \$100,000 per year for the decade.

Goals were set for 120 new congregations and lots, and 300 rebuilding and renovation projects. World Service appropriations for church extension were increased by one-fourth for two years.

## Have Aids on Wills, Legacies

More than 2,600 Methodist churches have active Wills and Legacies Committees, says Dr. J. Homer Magee of the Council on World Service.

*Make a Will That Remembers the Church* is new theme of the program he administers. It has literature and audio-visual aids available for the local church.

## Heroic Bishop's Health Fails

Bishop Lajos Ordass, 60, who was forced by the Communists to retire after opposing their domination of the Hungarian Lutheran Church, is said to be in failing health.

He is a founder and vice president of the Lutheran World Federation but has no contact with churchmen outside of Hungary. He was arrested in 1948 while leaving for the World Council of Churches Assembly in Amsterdam, and forced to retire after serving part of a prison sentence. He was vindicated after eight years of effort by LWF officials, then put out of office again by the Communists after the Hungarian uprising.

## Church Must Help Humanity

Christian philanthropy cannot survive without the Church, and the Church cannot grow without ministering to humanity, said Dr. Olin E. Oeschger at the annual meeting in Kansas City of the Board of Hospitals and Homes. As the board's general secretary, he urged Methodism to play its full part in supporting expanding facilities and service.

The 244 institutions now related with the board have increased their capacity by 3,377, to total of 36,738; and last year cared for 1,622,581 persons. Facilities for the elderly increased by 22 per cent, and their assets from \$125,094,078 to \$142,804,583.

Dr. Oeschger cited a trend to upgrading the educational program in Methodist nursing schools, and starting of 24 retirement homes.

## Announce Tour Schedule

A number of tours this summer and fall will take participants on visits to the Holy Land, to Methodist shrines and landmarks, and to the World Methodist Conference in Oslo.

Six Methodist Heritage 24-day tours, departing from New York and with identical itineraries, will visit Scotland, England, Austria, Germany, Switzerland, and France. Their leaders are:

June 16—Darrell R. Shamblin, managing editor *Methodist Story*, Chicago.  
June 30—Dr. Arnold Olson of Andsley, N.Y. Methodist Church.  
July 14—The Rev. Thomas Roy Pendell, Wesley Church, San Diego.  
July 21—Dr. James Uhlinger, Worcester, Mass. First Church.  
August 25—The Rev. E. Duane Hulse, First Church, Wisconsin Rapids, Wis.  
Sept. 8—The Rev. John T. D. Franzen, Vander-veer Park Church, Brooklyn.

### Two Methodist tours of 49 days each:

Dr. Alfred J. Gross, Alfred, N.Y., University School of Theology, leaving New York June 23.  
The Rev. Cuthbert E. Haine of Millin Avenue Church, Pittsburgh, leaving July 7.

### Those who will have stops at the World Methodist Conference are:

August 2 (by ship) and August 6 (by plane)  
Dr. David Wesley Soper of Beloit College, Wis.  
July 18-Aug. 26—Dr. and Mrs. Virgil D. Morris of Oklahoma City, the Middle East and Europe.  
July 20-Sept. 4—Dr. Karl Quimby of the American Bible Society, Holy Land and Norway.  
Aug. 8-Aug. 25—Sam Adkins, chairman Louisville Area public relations commission.  
July 31-Aug. 26—The Rev. Robert E. Young of Highland Hills Church, Fort Worth, leaving from Dallas-Fort Worth.  
July 22-Aug. 18—The Rev. Carl Keightley, editor *Texas Methodist*, leaving from Dallas.  
July 26-Aug. 30—The Rev. R. C. Singleton of the Board of Missions staff, leading 18 students.  
Aug. 9-Sept. 10—The Rev. R. P. Marshall, Summerdale, Pa. Church, to eight countries.

## MPH to Build Service Center

A new service center, part of the Methodist Publishing House expansion of services and facilities, will go up in Teaneck, N.J., 14 miles from Times Square, N.Y.

Lovick Pierce, MPH president and publisher, said it will cost \$541,531, will employ about 100 persons, and will house Cokesbury mail order operations for the northeastern states. The publishing house now has regional centers and/or Cokesbury stores in 16 cities.

## Would Buy Liberian Land

To teach Liberian natives Christian living and farm methods, purchase of 5,000 acres in Liberia for U.S. Negroes is being considered.

A commission from the 5 million-member National Baptist Convention will confer with officials there in March, according to the group's president, Dr. J. H. Jackson of Chicago. The land would be divided into small farms and sold without profit.

(Bishop Richard Allen, one of the founders of the AME Church, once called Liberia "the mother country." It was set up to receive Negro slaves from the U.S.; and Monrovia, its capital, named for President Monroe.)

## deaths

J. W. ABLE, member Central Kansas Conference.  
EARL BARTON, member Southern Illinois Conference.

Mrs. THOMAS A. BEALL, widow of member Central Illinois Conference, February 6.  
JOHN L. BILBY, retired member Central Illinois Conference, February 3.

B. F. BROWN, retired member Alabama-West Florida Conference, January 3.

PAT BROWN, retired member Central Texas Conference, November 25.

Mrs. RALPH E. BROWNS, wife of retired member Central Illinois Conference, January 29.  
JOHN L. BUCK, retired member Erie Conference, January 5.

WILLIAM M. BULL, SR., retired member Holston Conference, December 19.

Mrs. W. T. DANIEL, widow of member North Alabama Conference, January 31.

F. W. DIETERICH, missionary to Japan and China 14 years, and minister in Kansas, Nebraska, and Iowa.

P. U. GREEN, retired member North Alabama Conference, December 23.

VAN W. HARBELL, retired member Little Rock Conference, January 12.

Mrs. J. A. HENDERSON, widow of member Holston Conference, January 11.

CARL A. JOHNSON, JR., member North Carolina Conference, December 25.

Mrs. A. O. JONES, widow of member Central Illinois Conference, January 15.

GEORGE W. KEELING, retired member Genesee Conference, January 10.

I. R. KELLEY, retired member South Georgia Conference, January 5.

Mrs. R. S. KERR, widow of retired member North Texas Conference.

Mrs. T. SAMUEL LEE, wife of pastor First Korean Methodist Church, Honolulu, December 24.

GROVER CLEVELAND McILWAIN, member Tennessee Conference and known as the "walking preacher," December 15.

RAY C. MENKER, member Southern California-Arizona Conference, January 13.

JOHN A. NEWELL, member North Arkansas Conference, January 10.

LESTER W. PETERS, retired member Pittsburgh Conference, December 17.

C. L. PETERSON, member Southern Illinois Conference.

ROXIE T. POWELL, member Central Kansas Conference.

FRANK M. RICHARDSON, member Texas Conference, January 6.

JOHN E. ROBERTS, member Erie Conference, December 18.

ALEXANDER SCOTT, retired member Central Pennsylvania Conference, January 3.

Dr. JOHN L. SECTON, president of the University Senate of The Methodist Church 24 years. January 28.

FLOYD SNOW, member Southern Illinois Conference.

Mrs. DAVID TARVER, wife of member Southern California-Arizona Conference, December 28.

Col. JOEL M. WAREING, retired Army chaplain and member Ohio Conference. Buried Arlington National Cemetery.

Mrs. L. PETER WARRINGTON, widow of member Rock River Conference, December 16.

BERT T. WEBB, chaplain at Fort Bliss, Tex., December 17.

Mrs. IVAN WILSON, wife of approved supply pastor, North Arkansas Annual Conference, December 6.

Mrs. SCOTT WINEBRENNER, widow of member Southern California-Arizona Conference, December 28.

Mrs. CHARLES WOLFORD, widow of member North Alabama Conference, January 7.

COMER M. WOODWARD, member South Georgia Conference and first dean of men at Emory University, January 20.

PERRY YORK, retired approved supply pastor Central Illinois Conference, January 28.

EARLE D. YOUNG, member Southwest Missouri Conference, January 11.

## Hold UN on Small Scale

Some 1,200 students at Methodist-related Northwestern University formed delegations and blocs, for a recent mock UN session, complete with an international crisis.

The oversize classroom was for the fifth year part of the political science and international affairs courses. Bi-lateral and multi-lateral conferences tried to allocate resources, and generally please their own "citizens" and the member nations. The Congo delegates started the surprise "crisis" which was settled by the Security Council.



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## news digest

**NAME CHANCELLOR.** President Charles T. Thrift, Jr., of Methodist-related Florida Southern College, has announced naming of Stanley S. Kresge as an honorary chancellor. The eminent philanthropist is an active Methodist layman, and benefactor of religious and educational institutions.

**BACKS FREEDOM STRUGGLE.** President John F. Kennedy, meeting with 62 Baptist missionaries in his White House office during the Baptist World Mission Week, cited their "significant contribution to the cause of the free world." He is with them, he said, in efforts to instill moral fiber into men's character in the struggle for "religious liberty everywhere."

**MILLIONS FOR METHODISM.** Bishop William C. Martin of Dallas has announced a two-year, \$32 million drive for Texas' five Methodist colleges and 28 Wesleyan Foundation centers. After active solicitation by some 3,500 laymen, the drive will be open for five years.

**WOULD AID MIGRANTS.** Sweeping aid to union activities among migrant farm workers is asked by the United Church of Christ Council for Christian Social Action. These people are "industrial workers in an outdoor setting," it said, and need and deserve bargaining rights that only organization can assure. (See Special Report, January 19.)

**BIGGER THAN EVER.** Some 40 conferences, workshops, institutes, and training schools have been set for South-eastern Jurisdiction's summer assembly June 3 to September 5 at Lake Junaluska, N.C. According to Dr. D. Trigg James of Atlanta, assembly director and executive secretary of the jurisdictional council, additional conferences will be held September 12-14 and October 10-11.

### 'There Is Hope for Africa'

Africa can be guided by Christian and democratic principles, declares a Southern Congo Methodist missionary, the Rev. William C. Davis, from a vantage point of 10 years at Kapanga station.

Political leaders are modern versions of the age-old chieftainship rule, he wrote to friends in this country. There will be police states for a while as the African mind can visualize nothing else now, he feels.

Mr. Davis is the son of Dr. Warner P. Davis of First Methodist Church, Covington, Ky.

If the U.S. will accept the role of tutor and guardian, bring bright young prospects to our universities and train older ones in short seminars, we will see the "Continent of the Future" emerge. But,

the U.S. fears too much the reactions of former colonial powers and injuring of our NATO relations; and may forfeit the chance to lead Africa to desired goals.

With U.S. prestige high in Central Africa, said Davis, then at certain levels it should act unilaterally. All its aid has been channeled through the UN, which since it includes all shades of political philosophy is apt to bog down through desire to be tolerant and all-inclusive. Africans see the U.S. as deliverer of oppressed peoples, the ultimate in technical knowledge, and more concerned with their welfare than any other country.

"Naturally we become indignant when we see our country lagging behind in assistance." The mature, adult Africans want us desperately to remain, but the youth are frustrated and confused. They admit their limitations, but hold the white man responsible for not developing higher education sooner. They feel that to see their Utopian dreams of plenty of money, good houses, big cars, and the like, they have to get rid of the white man because he is cornering all these things for himself.

"Some of the political leaders want the white man to stay, some don't. Moise Tshombe, president of Katanga, does, but many of his followers grudgingly give assent, questioning openly whether he is right."

### Appeal NLRB Order to Court

Three workmen discharged in February, 1960 from The Methodist Publishing House San Francisco branch for unsatisfactory service, have been ordered re-instated.

The National Labor Relations Board has ruled their dismissal was because each was active in organizing for the teamsters' and the office and professional employees' unions. It declared MPH was discouraging membership in and activity for unions, ordered that it "cease and desist," and to re-imburse the three men for lost earnings.

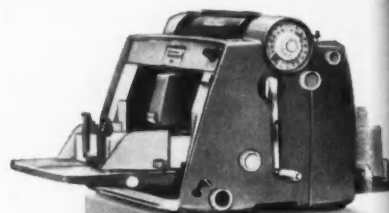
Charles A. Britton, Jr., MPH vice-president for personnel and public relations, said in Nashville that the publishing house knows it is not guilty of an unfair labor practice as charged, and that it has appealed the order.

### Missionary Robbed, Killed

The Rev. Lilburn E. Adkins, 64, Methodist missionary in Johannesburg, South Africa, died February 13 after being robbed and beaten by two Africans.

He and his wife were returning from a church service for miners. They were found unconscious in a dimly lit street and taken to a hospital. Mrs. Adkins was in critical condition but expected to live. Mr. Adkins was a member of the Rhodesia Conference, and former pastor in Minnesota and New York.

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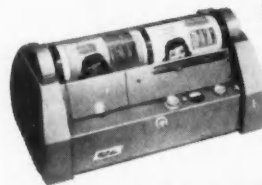
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